

seen a finer looking gentleman in England than he."

"What religion are the people of Utah?"

This was asked in a peculiar tone, which indicated that my friend had heard of Utah and the religion of the people. I answered,

"The people of Utah are principally members of the Church of Jesus Christ of Latter-day Saints, but there are other denominations there."

"Are you a Mormon? I suppose you went out to Utah and became converted."

"I embraced the Gospel in England when I was nineteen years of age; three years afterwards I emigrated to Utah and, after a residence of ten years there, was selected as a missionary to England, which I now am."

"Did you never belong to any other church or religious body?"

"I was christened in the Church of England, and attended its schools for a number of years."

"How strange," said my friend, "only about two months since a lecturer was engaged by the Principal of our University and he gave us an account of Utah and her people, illustrated by magic lantern views. He claimed to be a Mormon and intends to return to Utah, but he spoke disparagingly of President Young."

"He is not a Mormon if he spoke disrespectfully of President Young, because his memory is revered by all true Latter-day Saints as a great and good man."

"What is the difference between your religion and that of other churches? from what I have heard there is not a great difference from the Church of England?"

"It differs greatly from the Church of England," said I, and I explained some of the differences.

"That is the only difference then?"

"Oh, no! there are greater differences than these mentioned. The Church of Jesus Christ was organized by direct revelation from heaven to the Prophet Joseph Smith and the

Church comprises apostles, prophets, etc., as did the primitive Church of Christ."

I also answered questions as to the calling of these officers.

"You allow a man to have as many wives as he pleases?"

"No, we do not allow any such thing."

"How many wives did President Young have?"

"Nineteen, it is said."

"Then he broke the law of the Church?"

"No, we believe a man, under certain conditions, can have two or more wives, but no man is allowed to have as many wives as he pleases."

I said I had some tracts in my valise on the marriage system, and proceeded to get them. While doing so I found my album containing the portraits of my family, which I handed to my friend, saying,

"There are the portraits of a Mormon family, how does it compare with an English family?"

The portraits were examined by all the occupants of the car and pronounced equal to an English family. I then distributed tracts, Only True Gospel, Marriage Institution, Comprehensive Salvation and Latter-day Prophet, to all the adults in the car, after which I continued to answer questions and speak on the principles of the Gospel until we reached Crewe, the time thus occupied being just two hours. We were all astonished to find how quickly the time had passed. All the passengers but myself left the car at this point and, in doing so, shook hands with me, and thanked me for the manner in which I had entertained them. I never felt more blessed in my endeavors to explain the principles of the Gospel, and I never saw people more interested. I arrived at the Office at 8.40 p.m., one week from the time I left, satisfied with the success which had attended my visit.

Your Brother in the Gospel,

FRANCIS COPE.

Use your prosperity with so much caution and prudence as may not suffer you to forget yourself or despise your inferiors; and consider, while you enjoy much, how little you deserve.

There is speaking well, speaking easily, speaking justly, and speaking seasonably. It is offending against the last to speak of entertainments before the indigent, of sound limbs and health before the infirm, of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable is cruel.

POETRY.

BE JUST AND FEAR NOT.

[SELECTED.]

Speak thou the truth, let others fence,
And trim their words for pay;
In pleasant sunshine of pretence,
Let others bask their day.

Guard thou the fact. Tho' clouds of night
Down on thy watch-tower stoop,
Tho' thou should see thine heart's delight
Borne from thee by their swoop,

Face thou the wind. Tho' safer seem
In shelter to abide,
We were not made to sit and dream,
The safe must first be tried.

Where God hath set His throne about,
Cry not, "The way is plain"
His path within, for these without,
Is hedged with toil and pain.

One fragment of His blessed word
Into thy spirit burned,
Is better than the whole half heard,
And by thine interest turned.

Show thou thy light. If conscience gleam,
Let not the bushel down.
The smallest spark may send its beam
O'er hamlet, tower and town.

Woe, woe to him on safety bent,
Who creeps to age from youth,
Failing to grasp his life's intent,
Because he fears the truth.

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume not thou to teach.

Hold on, hold on! thou hast the rock;
Thy foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand.

While each wild gust the mist shall clear,
We now see darkly through,
And, justified, at last appear,
The true in him that's true.

DIED.

SHAPLEY.—At Ashington Colliery, June 30th, 1880, accidentally drowned, James Shapley, aged 6 years and 2 months.—Utah papers please copy.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

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Monday, August 18, 1880.

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WHO IS DECEIVED?

BY ELDER CHAS. W. STAYNER.

"Then answered them the Pharisees, are ye also deceived."—John vii, 47.

One very common saying among those who object to the doctrine preached by the Latter-day Saints is, that it is "a delusion," and that the believers therein are deceived. The words quoted at the head of this article were uttered by the Pharisees and chief priests in reply to the statement of the officers whom they had sent to take Jesus. When the officers thus sent found the Savior teaching the Gospel, they were astounded at the simplicity and beauty of His doctrine, and while some doubted that He was the Christ, because He was said to have come out of Galilee, others said, "of a truth this is the prophet," and the result was, "no man laid hands on him." Then the officers returned to the chief priests and Pharisees, who inquired, "Why have ye not brought him?" To which the officers, being deeply impressed with what they had heard, and finding that not only was Jesus a different man from the criminals whom they were used to handling, but that His doctrine was sound and Scriptu-

ral, replied to their interrogators, "Never man spake like this man." Then the Pharisees, enraged at the efficacy of Christ's word, and the apparent credulity of the officers who had listened to Him, answered and said, "Are ye also deceived?" They would not enter in themselves, and, like the Pharisees and chief priests of our day, "them that would have entered in, they hindered."

How very great the similarity between this incident in the Scripture, and the history of the people of God to-day! Persons who are known to have good, common sense, and are respectable and experienced, when they hear the Latter-day Saints, many of them admire the doctrine, observe its consistency, and after comparing its simplicity with the doctrine of the New Testament, they will tell their religious friends, including the clergy, the chief priests of the day, that it is the most Scriptural and sensible doctrine they ever heard from the lips of man; and at once the question comes, "How can you be so deluded?" In

other words, "Are ye also deceived?" They do not, in their self-righteousness, "seek first to cast out the beam from their own eye;" they do not reflect whether they themselves might be in error; they do not criticise thus the traditions to which they have been accustomed, and which envelop their minds and warp their judgment; but they think the error is all on the part of their investigating friends, who have been to see and hear for themselves, and who testify that "the doctrine is of God." As long as people will look at things as did the ancient Pharisees, satisfy themselves in their own self-righteousness, cling to preconceived ideas without regard to consistency and truth, and avoid investigation into the great warnings and sayings of the prophets, so long will they be in darkness, rejecting the light, and depriving themselves of the great boon of the Gospel restored to

the earth for our salvation.

The writer of this is doubtless considered by many as being "deceived," but he is willing to endure the contempt of the unbelieving Pharisees, if he can obtain eternal life through Him "who spake as no other man spake." He does not desire to be counted among the faithless "who reject the prophets," simply to enjoy the reputation of those who think themselves too shrewd to receive Christ, and too righteous to be called to repentance. The day is coming when the wicked and the unbelieving will find out who has been "deceived," and as the Pharisees of old suffered sorrow and death on Roman crosses around the doomed city of Jerusalem, so will the Pharisees of the nineteenth century meet the fate of the rebellious, and atone for the blood of God's anointed, shed by this generation.

CORRESPONDENCE.

TRAVELING ON THE CONTINENT — GRAPHIC AND PLEASING DISCRIP- TIVE ACCOUNT OF SCENES AND CIRCUMSTANCES.

Stockholm, Sweden,

August 3rd, 1880.

Elder John Nicholson,

42, Islington, Liverpool.

Dear Brother,—Another week has past, and again I take the opportunity to address you on our experience in these distant lands of the north.

My last was written while at Christiania and I mentioned our visit to the Frognerstøtten, but did not give a description of the place. The morning broke upon us bright and sunny, and about eleven o'clock we procured conveyances and set out to this beautiful scene. The hill is situated about eight miles from Christiania to the north-west. On our way we passed the king's garden and the University of Norway, a pile of plain but noble buildings, where lawyers and preachers are manufactured to supply the home market. Passing through the fields, up narrow lanes, we had an

opportunity of seeing the method of curing hay in Scandinavia. Uprights are set into the ground with projecting pins, on which rails are laid. The grass is cut and raked, and then the bottom rail is laid and the hay is hung over the rail. Another rail is then laid above this and more hay placed upon it. This process is repeated to the height of three rails. By this means the hay is thoroughly dried and a free passage for the circulation of the air is left between the rails. The grain crops seem to be rather light and little land is put to the use of raising it. We passed up a narrow road through groves of timber on the hill side, very much resembling some of our own cañons. The timber is mostly rather small. About a mile from the top we had to leave our conveyances and ascend to the summit on foot. Crowning the hill arises a frame structure about thirty feet high, which we ascended, whence we obtained an extensive view of the country for forty or fifty miles around. It is a most beautiful picture. Eight miles to the south and south-east lies the Chris-

tiania *Fjord*, stretching in two branches, one south, opening into the Skagerak Channel, and one to the south-east extending far inland with no outlet into the ocean. The *Fjord* is dotted with beautiful, wooded islands, and on the north shore lies the capital of Norway, beautiful in the sunlight as it breaks through the clouds. To the east, about four miles, lying in the embrace of the forest-covered hills, sparkles the surface of the crystal Marydale Lake. Far down at the base of the hill, to the south-west, lie two small lakes, half hidden amid the green tree tops lining their shores, and between them and us runs a narrow valley to the north-west dotted with picturesque farm cottages and fields of smiling grain. To the west and north the country breaks into densely wooded hills rolling back as far as the eye can reach.

The palace is another object of interest to the tourist. It is situated on a hill in the western part of the city and is approached from the city, on the east, by a broad avenue at the head of which, and immediately in front of the palace stands a colossal bronze equestrian statue of John (Bernadotte), King of Norway. The palace is surrounded by a beautiful park, laid off with walks and flower beds. Surmounting the crest of the hill arises the palace, itself, a rather plain building outwardly, but richly fitted up inside. It is a quadrangular structure covering three quarters of an acre, with two wings projecting westward, one at either end, the northern containing the private chapel of the palace. The building contains 192 rooms, and is kept up by the state, at great expense, but the king graces it with his presence only two or three days in the year. The people of Norway are very much opposed to the king.

In the yard of the University, we saw an old boat that was recently found fifty-six miles inland, in the hills. It is about seventy-five feet long and twenty broad. It is of a curious shape, is thought to have belonged to some of the old sea kings and is probably one thousand years old, as it is known that no ship of this pattern has been built since the year 1015 A.D. It

is built of oak, firmly riveted together, and seems to have resisted the waves of many a sea, as well as the ravages of time.

On Wednesday morning, we took train for Sweden. For many miles we passed along the river Glommen. The best farming district is along the course of this river. The country for the most part is rather rough and covered with forests of timber, which is cut and floated down the streams in large quantities, and is thence shipped to foreign ports. Lumber, wood and fish are the staple products of the country. As we near the boundary of Sweden, the country becomes more barren and rocky. Innumerable lakes lie along our route, some quite extensive. At 3 p.m. we stopped at Charlottenburg, over the line in Sweden, and took dinner in Swedish style, which consists in everyone seizing a plate from a stack and helping himself to whatever he likes, and eating standing, or retiring to a side table. Traveling is very cheap in these countries, and a capital dinner can be had at quite a reasonable price. We lay over a few hours at Laxa during the night, and arrived in Stockholm the next morning, at ten o'clock, having been met by Elders Olsen and Lofgreen about twelve miles from the city.

In the afternoon we took a little steam-boat out to the Belvidere Tower, a few miles east of the city. Landing, we ascend a hill covered with a beautiful park, and in the middle of this, crowning the hill, is a brick tower about sixty feet high, built for an observatory. Ascending this, a magnificent scene lies before us. Peeping through a telescope we observe a grand castle rearing its lofty towers above the tree tops about fourteen miles to the east. To the west and north-west lies the beautiful city of Stockholm itself, built upon several small islands in the Mælar Lake on the east coast of Sweden. This lake is about eighty miles long and from thirty-five to fifty broad, studded thickly with about 1,200 islands covered with groves of pine and other timber. Numerous bridges span the narrow channels, with draw bridges for the passage of larger vessels. The city contains about 165,000

inhabitants, and is a wonder of cleanliness and order. Numerous channels of the lake run hither and thither, traversed by multitudes of small steamers and boats, conveying the public from shore to shore. As we look upon the city from the tower, it presents a Venice-like appearance, and many noble buildings adorn its fair face, the most prominent being the palace, a large quadrangular structure, covering about six and three quarter acres, including the facades, situated on a small island in the centre of the city. The Museum of Art and Antiquities also stands out prominently. The latter building is a grand work of architecture and called "the pride of Scandinavia." The collections here stored are very extensive, including a vast collection of the Stone Age, and some of the best specimens of the brass and chisel of the painter and sculptor. From Mosebacke, an elevation in the western part, a nearer view of the city is obtained: At our feet is a fish market, where the fish are sold to the customer alive. They are kept in tanks for that purpose. One can tell here whether or not he has fresh fish, as he can select from them as they are swimming in the water. Away to the north-east lies a group of yellow-colored buildings, standing on a hill surrounded with a grassy plat and groves of trees. These are the hospital where some of our sisters are employed as nurses, with whom we spent an agreeable afternoon.

The twilight is very long in this latitude and 2° 30' further north, one

can see to read at midnight, while still further north the sun may be seen all night.

We have enjoyed ourselves very well with the Saints and have held four meetings since our arrival, two during the week and two on Sunday. On the evening of Sunday, President Budge spoke of the temptations to which the Saints in this country were subject and the great effort required in order to overcome such temptations. We are beset with temptations of a different nature in Zion to those in this country, and those only who lived in accordance with the Gospel and resisted these in this country, would be able to live true to their covenants in Zion. He spoke with great freedom and his remarks were interpreted by Elder Olsen to the Saints. The hall, which holds about 250 people, was tastefully decorated, and was well filled both by Saints and strangers. The same spirit which characterizes the people of God in other lands is manifested here, and although our tongue is not intelligible, yet the language of the heart is understood by those who are living their religion and enjoy the Spirit of the Lord, which comprehends our most secret thoughts, and can make them known to whom He pleases. We expect to go to Gothenburg from this place, thence to Copenhagen, where we spend next Sunday. We are all as well as usual and trust you are the same.

With regards, I remain, your brother in the Gospel,
MORONI SNOW.

All vice should be bravely withstood. To engage in any sinful course is to run down the hill. If we once let loose the propensities of our natures, we cannot gather in the reins and govern them as we please; it is much easier not to begin a bad course than to stop when begun.

THE CRITICAL EVENT OF LIFE.—Many of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another. A miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced. But an error in marriage goes to the very root and foundation of life. The deed, once done, cannot be recalled. The goblet is broken and the wine of life is wasted, and no tears or toils can bring back the precious draught. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps, lest in the most critical event of life they go astray.

UTAH AND THE CENSUS.

Following is the official table of the population of Utah by counties, in contrast with the census of 1870, showing an increase during the decade, of 56,904. We are indebted to Supervisor Thomas for this

OFFICIAL TABLE.

	1880.	1870.
Beaver	3,915	2,007
Box Elder	6,780	4,855
CACHE, BEAVER	12,620	8,229
Davis	5,350	4,459
Emery	460	*
Iron	4,020	2,277
Juab	3,510	2,034
Kane	3,090	1,513
Millard	3,740	2,753
Morgan	1,780	1,972
Piute	1,230	82
Rich	1,270	1,955
Rio Virgin	450	*
Salt Lake	31,700	18,337
San Juan	210	*
Sanpete	11,700	6,786
Sevier	4,475	19
Summit	4,940	2,512
Tecoele	4,530	2,177
Uintah	810	*
Utah	18,000	12,203
Wasatch	2,940	1,244
Washington	4,240	3,064
Weber	12,280	7,858
	143,690	86,786

Increase since 1870, 56,904

* New Counties.

† Included in Washington and Kane Counties.

We believe that the census of 1880 has been fairly and faithfully conducted in Utah; that is, that the Supervisor and the Enumerators have endeavored diligently to obtain correct figures, and that they have succeeded as well as could be reasonably expected. It is not denied that in all probability some residents of this Territory have been omitted from the census. We do not see how it could well have been otherwise. There are men scattered over the hills and mountains prospecting for the "precious" metals,

and there are herders and ranchers in the outer districts whom it would have been difficult indeed to find, and some of these no doubt have escaped enumeration.

We are satisfied that the Supervisor has endeavored to obtain accurate returns, and that, generally speaking, the Enumerators have sought to carry out his instructions and the rules published for their guidance. He and they are entitled to credit for their labors.

Utah may congratulate herself upon the numerical position which she occupies before the country. Her population is larger than that of some of the States, and it can no longer be alleged that it is not sufficient to entitle her to admission into the Union. But not only in population will Utah compare favorably with other sections of our common country. Her people are chiefly of the kind that make a nation great. They are workers. The very great majority are also thrifty, prudent, sober, temperate, helpful to each other, peaceful, law-abiding, religiously inclined, progressive, parental, fraternal, friends to education, supporters of marriage, foes to vice, opposed to excesses, upholders of the Constitution, tolerant, energetic, united and lovers of the truth. Such a people are real wealth to a nation and entitled to the respect, encouragement and protection of the governing powers, and to all the rights, privileges and immunities of citizens, with a voice in national affairs and full representation in the national councils.

For Utah there is a great future. Her destiny is a noble one. She will be the sacred refuge of the Constitution, written by the fathers under the spirit of inspiration, and the rallying place of its devotees when anarchy, treason and division desolate the land. Her numbers will continue to increase, her power will continue to extend, her enemies will continue to be confounded, baffled and amazed at their repeated defeat, and she will go on to the fulness of the high and glorious destiny predicted for her by her founders.

Counting the families unavoidably omitted and the immigration of the present season, the population of Utah at the close of 1880 may be safely and consistently placed in round numbers at no less than one hundred and fifty thousand souls.—*Deseret (Salt Lake City) News, July 20th, 1880.*

THE OUTLOOK IN THE EAST.

Events succeed each other very rapidly in the age through which we are passing; and whoever wishes to strike a decisive blow must be prepared in advance or risk the loss of his opportunity. The causes which brought about the unification of Germany had been working for years, and there was no reason apparent to any but highly acute observers why the ferment which preceded Sadowa should have had different results from other agitations which had preceded it. But Bismarck and Moltke were ready; they had made up their minds during a period which others passed in fancied security and too genuine repose. The hour came and with it the men, and the face of Europe was transformed. The history of the vacillations of the Turkish Empire is a long and tedious one. The idol of clay is perpetually tottering but never falls. It loses its crown at one oscillation; at another a great limb crashes down and breaks up into its component atoms; but the great truncated figure continues, propped up on its uneasy throne, to frown in meaningless dignity and crush with its brute weight the young growths which struggle at its base. Just as it was only a question of time when the interest on Turkish bonds would cease to be paid, so it is only a question of time when the sceptre shall fall from the imbecile hands of the Porte, and the subject faiths and nationalities shall engage, each with a more or less favorable start, in the struggle for their shares in the inheritance. The most enlightened and powerful in themselves of all the races concerned, are the Greeks; and they have already a regular kingdom in the background to support the millions of active men scattered through the Empire. The most powerful and unscrupulous external support is pro-

mised to the Slavs who call the White Czar their godfather. The Mahomedans have the existing framework of Government, bad as it is, far better than any that can be formed in the moment of revolution. The Jews alone possess no organization whatever for taking advantage of the supreme moment. No external State calls itself their patron, as the Empress of India might possibly become the patroness of the Moslems, as France was or is ready to support the Catholics in a struggle against the Greeks for the Holy Places. And yet if any argument is to be drawn from analogy, and if any reliance is to be placed on the sentiments and religious beliefs of large bodies of men, in the impending dissolution of the Turkish Empire Palestine, at least, and perhaps the whole of Syria, should fall to the lot of the race in whose hands Jerusalem first was famous. We have seen Italy and Greece re-constituted; a little political sagacity in leaders and concord in the mass might lead, amid the good wishes of the Christian world, to the political restoration of Palestine. It is necessary that there should be men who would command the sympathy and support of their fellows in the various countries through which the Jews are scattered and should be able to treat in their name. If such men are ready and their minds made up the prize may fall like ripe fruit into their hands.

Recently, Europe has pullulated with schemes for the re-colonization of the Holy Land, all inspired by most respectable motives, most more or less impracticable. It is not necessary to worship with Mr. Oliphant, with Mr. Nugee, or Mr. Cazalet; but the sanest points might be picked out of the plans of each. To the agricultural schemes of immigration from Russia, and colonization of the Holy Land,

enforced as they are by the practical experience of the "Gates of Hope" colony and the Jaffa School, and by the testimony of our own correspondent, Lieut. Conder, may be added the excellent educational projects of the Alliance Israelite. A good deal of attention is being concentrated on the Holy Land, and something is being learnt of the actual conditions which must be satisfied there. What is needed is the genius to combine all the different activities to one end, an enthusiasm which shall swallow up and unite in itself the minor enthusiasms, as a great flame draws little neighbouring jets of flame into itself. The administration of the *Haluka* must be reformed, that is certain; the effort needed to reform it might well go beyond that needful but limited design, and give political embodiment to the unity of Israel in the Holy Land. Since it has proved impossible to override the distinctions of national character; since many countries fail altogether to assimilate or in any way to utilize the Jewish race, it is only statesmanlike to provide a country where the dearest aspirations of the Jewish mind can be gratified, and now wasted fragments of Jewish energy

can be directed to beneficial ends. To Jews in England, France, Germany, Italy, the United States, a regenerated Palestine would be an object of veneration, but not, for the present at least, a place to which they would tend. It could be at once a land of refuge indeed to hundreds of thousands in Russia, Roumania, and Morocco; and the future would have much in store for it. Those are sometimes called visionaries who look forward to such hopes as we have shadowed out. Cavour himself was visionary till he united Italy; and the heroes of the Bible history were in the habit of seeing visions. To believe for 2,000 years in a Restoration; to pray for it every day; and reject it when by no extraordinary exertions it could be secured, would be somewhat more worthy to be called folly. The Divine promises, and the soundest inferences as to probabilities in the future which can be drawn from a knowledge of the history of the past, point alike to the Regeneration of Palestine, and we should be worse than blind to our own great happiness if we disregarded their teachings. —*Jewish Chronicle*, August 6th. 1880.

All flattery is dangerous. So people always think if it is addressed to others, but never when it is addressed to themselves.

True bravery is sedate and inoffensive. If it refuses to submit to insults, it offers none; it begins no disputes, enters into no needless quarrels, is above the little troublesome ambition to be distinguished every moment, bears in silence, and replies with modesty, fearing no enemy, and making none, and is as much ashamed of insolence as cowardice.

THE SILENCE OF FRIENDSHIP.—Only real friends understand silence. With a passing guest or ceremonial acquaintance you feel under an obligation to talk; you make an effort to entertain him as a matter of courtesy; you may be tired or weak, but no matter, you feel you must exert yourself. But, with a very dear and intimate friend sitting by you, there is no feeling of the kind. To be sure, you may talk if you feel able, pouring out all sorts of confidences, relieved and refreshed by the interchange of thoughts and sympathies. But, if you are very tired, you know you do not need to say a word. You are perfectly understood, and you know it. You can enjoy the mere fact of your friend's presence, and find that does you more good than conversation. The sense of that present and sympathetic affection rests you more than any words. And your friend takes it as the highest proof of your friendship and confidence, and probably never loves you so vividly as in these still moments. No matter that twilight is falling, and that you cannot see each other's faces—the presence and the silence are full of brightness and eloquence, and you feel they are enough.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 16, 1880.

THE SPIRIT OF TRUTH:

—o—

NOTHING is of more importance to Latter-day Saints than that they should be in possession of the Holy Spirit, and be familiar with the voice and operations of that benign influence. A phase of the work of God has been entered upon that will make the distinctions between professing Latter-day Saints much more conspicuously marked than heretofore. Christ said, "Except a man be born again he cannot see the kingdom of God." It is not always necessary to go outside the pale of the Church to see exemplifications of this statement, taken in its broad meaning. Accepted comprehensively it means that persons not in possession of the Spirit cannot see the kingdom, their spiritual eyes being shut to the sunlight of heavenly light.

It is true that every person who enters the Church with a correct understanding of the step he is taking, and with a determination to serve the Lord in his appointed way, is "born of water and of the Spirit." The eyes of his spirit are opened and he beholds the kingdom of the Most High as clearly, in proportion to the amount of enlightenment, as he can with his natural visual organs observe surrounding objects upon which the rays of the sun are reflected. But when the Holy Spirit is driven away from a person, by inconsistent, unsaintly conduct, spiritual darkness supervenes as palpably as the gloom of night succeeds the decline of the sun behind the horizon. To live in the light man must be in constant harmony with principles of intelligence and purity. The way of the hypocrite is always hard, and, as we have already stated, in effect, his path will yet be more toilsome and thorny. Hypocrisy is even now comparatively easy of detection, but not near so much so as it will in the future development of this work. Its existence will ultimately become an impossibility among the people of God.

The great distinguishing feature that will characterise the righteous from the hypocrites will be the difference of the spirit enjoyed by the two classes. As the work advances the Lord will more and more abundantly bless the former, adding strength to strength and power to power, causing them to shine forth in the bringing about of His righteous purposes. The strength of the other class, unless they redeem themselves by repentance, will be turned into weakness, for no person can prosper in or even remain permanently connected with this Church unless he be sustained by the power of the mighty God of Jacob—the influence of His Spirit.

The effects of the Spirit are numerous. Christ consoled His ancient disciples by His personal presence during His mortal ministry, and also, after taking up His immortal body, after His resurrection. When He informed His flock that it was necessary He should leave them and go to the Father, He gave them the solacing assurance that after His departure He would send them "another Comforter." This was the Holy Ghost, the Spirit of Truth, a source of communion with the Father and the Son, that was to be the heritage of not only the disciples to whom Jesus addressed Himself, but to every soul that would obey His Gospel of faith, repentance, baptism for the remission of sins, the laying on of the hands for the reception of the Holy Ghost and subsequent faithfulness to the end of time. A function of this heavenly power is to comfort the possessor. How necessary that it should perform this office. The followers of the Savior have never been popular. In primitive Christian times they were spurned, despised, abused and buffeted about; they needed consolation from an Omnipotent source, for they had nowhere else to look to with hope of receiving. It is the same in this day, when God has again spoken from heaven and set up the true Church. A similar spirit is more or less exhibited by the world to the Latter-day Saints. But the afflicted disciples in this day have a similar source of strength and encouragement. It is their privilege to possess that sweet Spirit whose presence causes a peace to pervade the soul that "passeth understanding." Every faithful Saint has experienced this intelligent, spiritual delight, to a greater or less degree. It softens and tones down the natural hardness of human nature, giving place to a depth of sympathy and largeness of view that is best denominated by the title of, The Love of God.

How necessary that the servants of God should be possessed of this influence. Devoid of it their ministrations will be powerless, while their utterances will be as a "sounding brass." Readiness and fluency of speech will not cover up the absence of the mellow power of the Spirit of Truth. The stammering or perhaps broken utterances of a humble but earnest servant of God embody the essence of spiritual music when spoken under the divine influence, while technically brilliant flights of oratory are emptiness in comparison when not accompanied by the Spirit.

When an elder possesses the Spirit when he teaches the people, the truth is made clearly manifest. The Spirit permeates all things to a greater or less extent and knows the secrets of the hearts of men, and the wants of all, hence to every one is meted out his portion. The mind of the speaker is inspired. Thoughts are put into his heart. He is led to comfort the people; his words find a resting place in the hearts of some of the afflicted, and healing balm is thus applied to the wounded soul. He is led to admonish and reprove, and his expressions cut like a two-edged sword, to the dividing of both joints and marrow, into the feelings of some wrong-doer, for the secrets of the hearts of men are laid bare by the Spirit; and all this may be done while the minister of Christ is oblivious to the fact of his words in due season finding such fitting lodging places.

We have seen numerous evidences of the exercise of these functions of the Holy Spirit. Many a time and oft have we known of inquiries being made as to who had been informing some elder about some matters to which his

preaching has appeared to have a direct and special application, when he really had not been in any way personally familiar with the circumstances alluded to. In a Church capacity, it is the same with writing as preaching; all things should be done under the influence of the Spirit of God, which is obtained through faith and prayer in the name of Jesus. An instance in point occurs to mind while we write. One of the elders informed us a short time since that a man in his field of labor accused him of having written to this Office regarding him and that an article had appeared in the STAR in consequence. This person appeared incredulous when he was told he was entirely mistaken. And yet we do not even now know who the individual is that entertained this thought, as we did not deem it necessary to inquire.

The instructions given through the operations of the Spirit, whether imparted by preaching or any other form of administration are given to profit withal. When we are comforted and enlightened we should be thankful to the Lord, and when reproved, whether for negligence or misconduct we should seek to profit by having our errors defined and endeavor to improve accordingly. There are great varieties of degrees of enjoyment of the Spirit by different persons. Some people seem to possess an almost uninterrupted flow. For a man thus blessed to teach anything opposed in any way to the genius of the Gospel appears next to an impossibility, so congenial is the Spirit with his nature. Such men are in an eminent degree safe. They can be trusted. These are the men among men. They are exceedingly precious. The glory and riches of the world are as trash compared to the intelligent soul filled with integrity and inspired by a portion of that influence which permeates the celestial world. Its bestowal upon him is the seal of promise of the Father that he will inherit the riches of eternity if he endure to the end.

There are others again who are fitful and fluctuating. These should cultivate steadiness of course, that the flow of the Spirit may not be marred. Much depends also upon a person being sensitive to the voice of the Spirit. It may be rather difficult for some to distinguish the urgings of the Monitor from their own personal desires. It should always be a point for a person to endeavor to ascertain the inclinations of the Spirit and, when they are known, cause the desires of the individual to conform to them. If the wishes of the person be placed first and those of the Spirit secondary the latter will be grieved and depart. The voice of the Spirit, when closely cultivated, becomes like that of a loved and familiar friend, but is not so readily recognized by a comparative stranger.

Some people again appear to be but seldom inspired by the Holy Spirit. There are causes for this, and it is for every individual to discover obstacles that obstruct the free flow of the divine influence, which imparts life, light and peace, and remove them. All should remember that the Spirit can be cultivated in the human organism as a living, intelligent, increasing principle.

The Spirit is the great universal teacher. Its presence causes light, peace and intelligence to pervade the soul. It causes the heart of the possessor to burn, or rather glow with a quiet, gentle satisfaction. When a person preaches the truth under such a condition his words never fail to edify and build up the righteous, though they may cause the wicked to gnash their teeth with satanic fury. Such preaching is the voice of inspiration. When the Spirit is

absent the mind is affected with a species of dull and lifeless stupor, and in that state the elders are commanded not to teach, for it is the Spirit only that giveth life.

The Spirit manifests its power by showing things to come. When the spirit of prophecy rests upon a person a fact or circumstance of the future is made clear to the mind of the inspired individual, so as to enable him to grasp it, as if it were a matter of the moment. But to those unacquainted with the Spirit and its operations these things are comparatively incomprehensible, and by many are stigmatized as absurd. Hence the prophets and Saints have never been understood nor appreciated by the bulk of mankind; for the things of the Spirit are only discerned by the Spirit.

The Spirit is exceedingly sensitive and we have seen it take its departure at what some people might suppose to be a trivial deviation from the rules of strict decorum. Its genius is opposed to rude conduct of any sort and to loud and uproarious laughter. "Too much laughter is sin." Some elders have even so far forgotten the solemn nature of their calling as to introduce a species of levity into their preaching, apparently going out of their way to make statements tending to excite hilarity in the audience. This ability to create mirthfulness in a worshipping assembly may feed the vanity of some people—and we fail to see any other object of efforts of that nature—but it can scarcely be indulged in without driving away the gentle spirit of peace, without which religious meetings are in vain.

Not only should we have the Spirit of Truth with us in ministering in every Church capacity, but we should carry it into all the affairs and departments of life. It is the lamp that brightens the pathway of every true Saint, leading him safely on the road that will enable him to ultimately reach the blissful goal of celestial glory.

WELSH CONFERENCE.—A conference will be held in the Railway Inn Assembly Rooms, Merthyr Tydfil, on Sunday, August 22nd, 1880. Services at 10.30 a.m. and 2.30 and 6.30 p.m.

RETURNING HOME.—It will be observed that the name of Elder Moroni Snow appears, in this issue, among the additions to the list of brethren released to return home with the next company. He arrived in this country on the 16th of May, 1879. He has suffered quite severely from the effects of the damp climate of this land upon his general health; but has, nevertheless, labored faithfully and diligently. We consider that, owing to climatic influence upon his health, it would be unwise for him to remain in the Mission over another winter.

RAILROAD DISASTERS.—On Tuesday, August 10th, the engine of the express train from Edinburgh to London ran off the line and against the embankment. The whole train was wrecked. The driver, a guard and fireman were killed and a number of passengers injured. The escape of many of the latter appears almost miraculous, the carriages being smashed to pieces and piled over each other.

The following day, August 11th, a Midland train ran off the line about twelve miles north of Lancaster. Seven persons were killed and about twenty injured, many of them very seriously.

ARRIVAL.—Elder William Jack, missionary from Utah, arrived in Liverpool on the S.S. *Wisconsin*, on Friday, August 6th. He had a prosperous journey and reached here in good health and spirits.

RELEASES AND APPOINTMENT.

RELEASES.

The following elders are released to return with the company that will leave Liverpool on September 4th:

From the British Mission:—Moroni Snow, from being traveling elder in Nottingham Conference.

From the Scandinavian Mission:—C. C. Assmussen, Copenhagen Conference; Peter Neilson, Aarhus Conference; A. P. Rose, Aarhus Conference; Ole Sonne, Aalborg Conference; Jonas Halvorsen, Christiania Conference.

APPOINTMENT.

William Jack is appointed a traveling elder in the Dundee Conference, to labor under the direction of Elder Andrew Ferguson.

WILLIAM BUDGE } *President of the Church of Jesus Christ
of Latter-day Saints, in the British Isles
and adjacent countries.*

CORRESPONDENCE

REPORT FROM THE NORTH.

Kirkcaldy, Fife, July 30th, 1880,
President Wm. Budge.

Dear Brother,—The Gospel has been preached in this district about thirty-six years, with but little intermission, but of late years the number that has gathered to Zion has exceeded the additions, until the Saints are very few and scattered. Most of them are of long standing and may have lost opportunities for gathering they would be glad to have to-day. I have been trying to revive and encourage the Saints. I have re-baptized several, have added six new members by baptism, and have six or seven more names handed in which will likely be attended to on my next visit. Four have emigrated this season.

We have been much cheered and comforted by a recent visit of ten days from President A. Ferguson, who instructed the Saints. While he was here we also held out-door meetings in several of the towns and vil-

lages, with large and attentive audiences. At the Wemyss, after meeting, a man followed us and requested baptism. He had been in the Church some twenty years ago. I invited him to meet with the Saints, gain their confidence and prove to them and us his sincerity. He came three times, meeting and felt well. We intend to keep up those meetings as long as miles on foot last Sabbath, attended the people will listen, as also the opening of others and the distribution of tracts, as we have been doing. We are seldom opposed or disturbed in our meetings as formerly, nearly all agreeing that our tracts and preaching are scriptural in a literal sense. The children of those who have heard and rejected the message are evidently a degree more subtle, yet more blinded with the prevailing revivalist delusion of "faith alone; it is finished; Jesus requires no more; he has done it all." With such we want but little to do.

Your brother in the Gospel,

WILLIAM ROBERTSON.

THE WORK PROGRESSING IN GLASGOW
CONFERENCE—ELDERS FEELING EN-
COURAGED.

Glasgow, August 2nd, 1880.

President Wm. Budge,
Dear Brother,—I take pleasure in
submitting a brief account of my
recent labors.

It is about six weeks since I arrived
here to succeed Elder Hugh Findlay
in the presidency of this conference.
During that time I have visited most
of the branches and have become
tolerably well acquainted with the
premises, and what is most gratifying
to relate, I have attended some of the
most interesting meetings of my ex-
perience. In Ayrshire, especially,
have our meetings been encouraging.
Intelligence reached me from that
district last week, that two new mem-
bers had been added to the Irvine
Branch, on Sunday, July 25th, Elder
McGregor administering the ordinance
of baptism. President Cunningham's
communication also stated that the
Saints in that locality were feeling
well. Elder Houston also reports
progress in other parts of Ayrshire and
expresses sanguine hopes of soon at-
tending to several baptisms.

On Monday, July 26th, I returned
from Edinburgh, where I had been
spending a few days with Elder Hugh
Watson. Edinburgh is a field that
presents many discouragements; no-
thing but arduous labor, with the
interposition and sustentation of the
Lord can succeed there. But I am
sanguine that much good will be
accomplished if the zealous efforts of
Elder Watson be imitated with the
same faithfulness which he has dis-
played.

On Sunday we held two meetings
in the Good Templar's Hall, both of
which were, as a result of advertising,
well attended by strangers. I must
say I was greatly encouraged by
the attendance and favorable deport-
ment of our visitors, and altogether
the day's proceedings strongly con-
firmed my opinion that a valiant elder,
assisted with a little means and aided
by the local priesthood, can build up
a good branch, the foundation of
which is already established. During

the previous week, Elder Watson had
baptized three adults; and my observa-
tions led me to believe that he would
soon be required again to officiate in
that ordinance. Our open-air meet-
ings in the streets of Edinburgh are
intensely interesting. Indeed we
experience but little difficulty in
securing a host of listeners; but,
while there are many who evince
much appreciation and deport them-
selves quite orderly, we nearly always
encounter opposition and, frequently,
interruption, from a set of "saved"
individuals, whose conduct compels us,
at times, to abandon our meetings in
order to avoid the impending inter-
ference of the police. Still we find
much good resulting from these occa-
sions, as there are generally some who
manifest friendship towards us, and
not unfrequently attend our regular
meetings afterwards.

In Glasgow we are having glorious
times. On several occasions, lately,
we have been favored with the com-
pany of Brother C. W. Stayner and
wife. The former has delivered several
very interesting and instructive dis-
courses to which many strangers, as
well as the Saints, have listened with
great appreciation. There has been
much interest created among Sister
Stayner's relatives, many of whom she
has found in this vicinity, and through
her efforts and influence and those of
Brother Stayner, most of these people
have attended our meetings and have
displayed considerable appreciation,
and in some instances have extended
kindnesses and hospitality of a very
rare kind to myself. The associations
of Brother and Sister Stayner will
benefit our labors here greatly, in
dispelling false impressions and allay-
ing prejudice.

I cannot pass by the efficient labors
of President Gray and the priesthood
of this branch without expressing my
heartly admiration. It is very encou-
raging to receive the willing and
heartly aid of the local brethren; in-
deed it is stimulus to a traveling elder.
There have been five additions to this
branch just lately and I am informed
there are others to take place at an
early date. Yesterday we held a
district meeting in Glasgow and great-
ly rejoiced in our gatherings. More